THE SAMAS HYMN.

Translation by W. G. Lambert.

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Illuminator [.....] the heavens,
Who lightens the darkness [.....] in upper and lower regions;
Samas, illuminator [.....] the heavens,
Who lightens the darkness [.....] in upper and lower regions;
Your beams like a net cover [.....]
You brighten the gloom of the vast mountains.
At your appearing the counsellor gods rejoice,
All the Igigi gods exult in you.
Your rays grasp secrets unceasingly,
With the brightness of your light their path is seen.
Your dazzle ever seeks out [.....]
[You ....] the four world regions like the Fire God.
You open wide the gates of all [.....]
You acknowledge the food offerings of all the Igigi.
Samas, at your arising mankind bows down,
..... [.] every land.
Illuminator, dispeller of darkness of the vault of the heavens,
Who sets aglow the beard of light, the corn field, the life of the land.
Your splendour covers the vast mountains,
Your fierce light fills the lands to their limits.
You climb to the mountains surveying the earth,
You suspend from the heavens the circle of the lands.
You care for all the peoples of the lands,
And everything that Ea, king of the counsellors, had created is entrusted to you.
Whatever has breath you shepherd without exception,
You are their keeper in upper and lower regions.
Regularly and without cease you traverse the heavens,
Every day you pass over the broad earth.
The flood of the sea, the mountains, the earth, the heavens,
Like a ... you pass over them daily without cease.
In the underworld you care for the counsellors of Kusu, the Anunnaki,
Above, you direct all the affairs of men,
Shepherd of that beneath, keeper of that above,
You, Samas, direct, you are the light of everything.
You never fail to cross the wide expanse of sea,
The depth of which the Igigi know not.
Samas, your glare reaches down to the abyss
So that the monsters of the deep behold your light.
[Samas,] you draw in like the cord (of a net), you shroud like a fog,
Your covering protection stretches over the lands.
You are not dejected during the day, nor is your surface darkened,
By night you continue to kindle [.].
To unknown distant regions and for uncounted leagues
You press on, Samas, going by day and returning by night.
Among all the Igigi there is none who toils but you,
None who is supreme like you in the whole pantheon of gods.
At your rising the gods of the land assemble ;
Your fierce glare covers the land.
Of all the lands of varied speech,
You know their plans, you scan their way.
The whole of mankind bows to you,
Samas, the universe longs for your light.
[In] the seer's bowl with the cedar-wood appurtenance
[You] enlighten the dream priests and interpret dreams.
[..] . of arrangements prostrate themselves before you,
Before you the wicked and just prostrate themselves.
[There is none] but you who goes down to the deep,
[.....] you blaze abroad the judgements on the criminal and law-breaker.
.. [.....]
It / he pours bruises upon him ... [.....]
You dismiss (to the underworld) the rogue who is surrounded [.....]
You bring up from the underworld river him entangled in a lawsuit . [.....]
What you say in a just verdict, Samas, [.....]
Your manifest utterance may not be changed, and is not . [...]
You stand by the traveller whose road is difficult,
To the seafarer in dread of the waves you give[..]
It [is you] who patrol the unseen routes,

You constantly tread paths which confront [Samas] (alone).
You save from the storm the merchant carrying his capital,
The . [.] . who goes down to the ocean you equip with wings.
You point out settling-places to refugees and fugitives,
To the captive you point out routes that (only) Samas knows.
The man in .... [.] .....
The prisoner who [.....] in a jail [.....]
He whose god [is angry] with him [.....]
..... [.....]
You stand by the sick [.....]
You diagnose [.....]
You bear . [.....]
In the Land of No Return you [.....]
The angry goddesses [.....]
You are exalted .. [.....]
Samas, in [your] net [.....]
From your meshes [.....] does not [escape.]
He who in taking an oath . [.....]
Who does not fear .. [.....]
Your wide net is spread [.....]
A man who covets his neighbour's wife
Will [.....] before his appointed day.
A nasty snare is prepared for him .. [.....]
Your weapon will strike at him, and there [will be] none to save him.
[His] father will not stand for his defence,
And at the judge's command his brothers will not plead.
He will be caught in a copper trap that he did not foresee.
You destroy the horns of a scheming villain,
A zealous .... , his foundations are undermined.
You give the unscrupulous judge experience of fetters,
Him who accepts a present and yet lets justice miscarry you make bear his punishment.
As for him who declines a present, but nevertheless takes the part of the weak,
It is pleasing to Samas, and he will prolong his life.
A circumspect judge who pronounces just verdicts
Controls the palace and lives among the princes.
What is he benefited who invests money in unscrupulous trading missions?
He is disappointed in the matter of profit and loses his capital.
As for him who invests money in distant trading missions and pays one shekel per ... ,
It is pleasing to Samas, and he will prolong his life.
The merchant who [practises] trickery as he holds the balances,
Who uses two sets of weights, thus lowering the ..... ,
He is disappointed in the matter of profit and loses [his capital.]
The honest merchant who holds the balances [and gives] good weight
Everything is presented to him in good measure [...]
The merchant who practises trickery as he holds the corn measure,
Who weighs out loans (or corn) by the minimum standard, but requires a large quantity in repayment,
The curse of the people will overtake him before his time,
If he demanded repayment before the agreed date, there will be guilt upon him.
His heir will not assume control of his property,
Nor will his brothers take over his estate.
The honest merchant who weighs out loans (of corn) by the maximum standard, thus multiplying kindness,
It is pleasing to Samas, and he will prolong his life.
He will enlarge his family, gain wealth,
And like the water of a never failing spring [his] descendants will never fail.
For him who does kind deeds and knows,no trickery
The man who constantly disguises his intentions with hypocrisy, his case [is before you.]
The progeny of evil-doers will [fail.]
Those whose mouth says "No" their case is before you.
In a moment you discern what they say ;
You hear and examine them ; you determine the lawsuit of the wronged.
Every single person is entrusted to your hands ;
You manage their omens; that which is perplexing you make plain.
You observe, Samas, prayer, supplication,· and benediction,
Obeisance, kneeling, ritual murmurs, and prostration.
The feeble man calls you from the hollow of his mouth,
The humble, the weak, the afflicted, the poor,
She whose son is captive constantly and unceasingly confronts you.
He whose family is remote, whose city is distant,
The shepherd [amid] the terror of the steppe confronts you,
The herdsman in warfare, the keeper of sheep among enemies.
Samas, there confronts you the caravan, those journeying in fear,
The travelling merchant, the agent who is carrying capital.
Samas, there confronts you the fisherman with his net,

The hunter, the bowman who drives the game,
With his bird net the fowler confronts you.
The prowling thief, the enemy of Samas,
The marauder along the tracks of the steppe confronts you.
The roving dead, the vagrant soul,
They confront you, Samas, and you hear all.
You do not obstruct those that confront you ....
For my sake, Samas, do not curse them!
You grant revelations, Samas, to the families of men,
Your harsh face and fierce light you give to them.
You manage· their omens and preside over their sacrifices,
To all four points of the compass you probe their state.
So far as human habitations stretch, you grant revelations to them all.
The heavens are not enough as the vessel into which you gaze,
The sum of the lands is inadequate as a seer's bowl.
On the twentieth day you exult with mirth and joy,
You eat, you drink their pure ale, the barman's beer from the market.
They pour out the barman's beer for you, and you accept.
You deliver people surrounded by mighty waves,
In return you receive their pure, clear libations. ·
You drink their mild beer and ale,
Then you fulfil the desires they conceive.
You release the .... of those who bow themselves down,
From those who regularly bless you, you regularly accept their prayers.
They in their reverence laud the mention of you,
And worship your majesty for ever.
Scoundrels, the informers who speak mischief,
Who like clouds have no face nor ..
They that pass over the broad earth,
They that tread the lofty mountains,
The monsters of the sea, filled with fearfulness,
The offering of the sea, which moves in the deep,
The oblation of the river, which passes, Samas, before you
Which are the mountains not clothed with your beams ?
Which are the regions not warmed by the brightness of your light ?
Brightener of gloom, illuminator of darkness,
Dispeller of darkness, illuminator of the broad earth,
Who makes the day to shine, who sends down scorching heat to the earth at midday,
Who makes the broad earth glow like flame,
Who yet shortens the days and lengthens the nights,
[Who causes] cold, frost, ice, and snow,
[.....] .. the bolt of the heavens, who opens wide the doors of the earth,
[.....] . thong, lock-pin, latch, and door handle.
Who grants life [.....] . the merciless,
[.....] the captive in a struggle of mortal combat.
[.....] discretion, consultation, discussion, advice,
[.....] ..... to the [wide-spread] peoples.
...] . throne, royal office . [...] .. strength [...
wanting
[.....] shining, your mirthful abode,
[.....] .. a banquet for the world regions.
[.....] regent, enu-priest, and prince,
[.....] . may they bear your tribute.
[.....] the wealth of the lands in sacrifice,
[.....] may your throne-dais be renewed.
[.....] whose utterance cannot be changed,
May [Aia your spouse] say to you in the bedchamber, ["Be appeased".]